

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Sardis and Duck Hill have sent their pastor, Bro. Wesson, to the Convention.

The recent revival services at Hattiesburg resulted in the addition of 23 members, and greatly helped the church in other ways.

We were much pleased with Bro. M. A. Shepherd, of Poplarville, who was in attendance upon the Gulf Coast Association.

"The world does not judge christianity so much by what they read in the Bible, as by what they see illustrated in the lives of Christians."—M. A. Shepherd.

On our return from Biloxi we had the unexpected pleasure of meeting at Gulfport, our friend and brother, Prof. F. F. Phillips. He is beyond any question one of the best school men in the State.

While in Biloxi, we had the great pleasure of being entertained at tea in the home of our friend and college mate, Hon. E. M. Barber. We are not at all surprised, but much gratified to learn of his increasing success in the legal profession.

Evangelist Geo. Robert Cairnes began a meeting with Pastor Hickman at Durant last Lord's day. He goes soon to be with Bro. H. P. Hurt at Kosciusko.

Bro. E. H. Garner, of Wilkinson, while in the city placing his son in the Harris Business College a few days ago, paid our office a very pleasant visit. He is doing some hard work in his field, and good work.

We are very happy to be able to announce to our thousands of readers that the Foreign Mission Board is out of debt with a surplus on hand. We praise the giver of all good.

Please allow us to repeat that any notices of revival meetings which do not reach this office by Monday night's mail will very probably have to be laid over till the next week. So, if your articles do not appear as early as you expected, see whether you mailed them on Monday.

The State Board of Health convened in the representatives hall for the purpose of examining applicants for license to practice medicine in the State of Mississippi. One hundred and one young medical students presented themselves for examination, of this number nine are colored, and one negro woman is also taking the examination. The class is somewhat smaller than usual.

Bro. L. E. Hall is much interested in his mission work at Gulfport and other places. He understands the situation in Southeast Mississippi. He and Bro. Finley are two strong men in heartiest co-operation in the development of the work in their field.

Dr. Searcy has a unique choir in his church at Biloxi. Sister Champlin uses the cornet, and her little nine year old daughter, Rosa, uses the violin with splendid time and expression. The music is better than the average.

Bro. G. L. Thatch, of Mt. Olive, who is Tie and Pile Inspector on the Gulf & Ship Island Railroad, made our office a very pleasant visit a few days ago, while he and Col. S. S. Bullis, General Manager of that road, were in our city. Bro. Thatch is one of THE BAPTIST'S friends and workers.

We had the pleasure a few days ago of having in our office all at one time, Elders H. F. Sproles, Z. T. Leavell, and W. F. Yarborough. Dr. Sproles was on his return from Starkville where he preached last Lord's day. He goes next week to Itta Bena to assist pastor Gregory in a meeting.

I. H. Dickerson, who is in this city representing to the colored people that for certain sums of money paid to him, he can secure a pension for all ex-slaves, should be treated as a fraud, as he is imposing upon many of the ignorant negroes wherever he goes.

The editor is absent on a trip to Louisiana, and thence to the Southern Baptist Convention at Hot Springs, Ark. It is hoped that we shall have a good deal of Convention news in our next issue. This ought to be read by all our people, as it relates to the largest deliberative body in the world.

Jackson College Commencement will embrace May 13-17, 1900. The Commencement Sermon will be preached by Rev. W. J. Larkin, of Tougaloo. President Barrett has done a fine work in this school for the colored people. We find him a fine character in every way. He is a good preacher, and will occupy Dr. Yarborough's pulpit next Lord's day.

Dr. W. T. Lowrey and family passed through the city yesterday en route to Biloxi. The Doctor has recently had quite a severe bilious attack; and in addition, is overworked, and must rest awhile. During his absence, Prof. P. H. Eager of the chair of English will administer the affairs of the College. We trust that our President will return to us soon with health and strength entirely restored.

There has come to our office a combination match-box and striker issued from the office of E. G. Siggers, one of the leading patent lawyers of Washington, D. C. It is an household and office necessity, and we are informed that inventors can procure samples of the same by writing him at once. His advertisement appears in this paper.

Through the courtesy of Hon. Pat Henry, M. C., we have just received a copy of "History of Education in Mississippi," by Edward Mayes, L. L. D., ex-Chancellor of the University of Mississippi, and president of the State Historical Association of Mississippi. It is well gotten up and contains a large amount of information which ought to have general dissemination.

On the 5th Sunday in April, Bishop J. L. Finley organized a church at the new town of Mt. Olive, 40 miles north of Hattiesburg, on the Gulf & Ship Island Railroad. Brother Finley is doing a fine work at several places along this new road. He is in the employment of our State Board, and one of the most efficient in the Board's service. We had the pleasure of a long talk with brethren Finley and McMillin.

Only the four colored regiments of the regular army have chaplains of their own. Congress authorized thirty chaplains, who are assigned to duty by the President where they can be of most service. During the late war all of the volunteer regiments had their own individual chaplains, but the volunteer regiments now in the service are without them. About one-half of the chaplains of the regular service are now on duty with the troops in the Philippines, the remainder being distributed throughout the United States at the various military posts which have large enough garrisons to warrant the assignment of a chaplain.

All Souls, the fashionable Unitarian church in Washington, is discussing the question of calling a woman as its next pastor. On last Sunday the Rev. John Van Schaik, Jr., and Rev. Ida C. Hutlin delivered competitive sermons at the church, and it is understood that one or the other of them will be called to the pulpit. Miss Hutlin is a graduate of the Divinity School of Harvard College, and for three years was pastor of the Unitarian Church of Moline, Ill. She is an exceedingly beautiful woman, not yet 30 years old, with a commanding appearance and clear, resonant voice. The impression she created is so favorable that a number of the parishioners favor calling her as permanent pastor. A large element of the congregation, however, object to this, on the ground that her selection would savor of sensationalism, which the church is anxious to avoid. What next

Some Choice Men in the Pew.

JUDGE JAMES G. HALL.

History, it is said, is philosophy teaching by example. If this saying is true, it is specially true of biography.—DR. J. B. JETER.

A month ago, it was my pleasure to spend a day with Elder E. W. Spencer at Shuqualak. He and his cultured wife, in their well ordered home, know how to agreeably entertain a wandering itinerant. In this instance, they knew they were not entertaining an "angel unaware," as they had for a number of years known the angular humanity of their guest. Their three fine boys, with their sensible faces, were engaging to one who has given some of the best years of his life to the boys and girls of our State. Yes, they are the sons of a preacher. Sons of ministers are woefully slandered. Like mothers-in-law, they have gotten a name given them by someone who must have been reared on green persimmons and crabapple vinegar. Ministers' sons are the object of public observation and the subject of general criticism. The full eye of the carper rests on every false step the preachers' boy makes. Some people think it unnatural that such boys should show nature. They seem ready to examine the boy's back to see if the wings are sprouting.

Little girl said some time ago that it was a great responsibility to be a preachers' daughter. Now and then, the preacher's son gets weary of the constant restraint, and really goes off on a tangent. Then there is merit in Philistia. The wished for has happened, and Samson is grinding for the enemy. But, do you know, there is a larger per cent. of ministers who are sons of ministers than of men of any other calling! I am told that this is true. Some of our best men are sons of preachers. Dr. Benjamin Whitfield, that guileless man, was a son of a preacher. Elder W. W. Landrum, of the First Baptist Church, of Atlanta, Ga., and Lansing Burrows, pastor of the First Baptist Church of Nashville, Tenn., are sons of preachers. I could weary you with such names.

Judge James G. Hall was a son of a preacher. He bore his father's full name. His father was a native of the Old North State. He came to Mississippi in 1837, and was a citizen of Grenada until his death by yellow fever in 1878. Judge Hall was born in Grenada, his father's tenth child, Aug. 19, 1847. The year 1847 was memorable in our annals. No ill came to Mississippi in 1847. The Lyceum of the State University was built that year, though the cornerstone had been laid the year before. It was the first building on the campus, a bond of union between the northern and southern parts of Mississippi. Our State was at that time seriously threatened with disruption.

May the building stand in the years to come as a monument to the growing good will of the two sections of our State, begun with the building of this common educational centre. In 1847 Mississippians showed to the world that the spirit of Leonidas had not vanished, as Mississippians were the intrepid Jefferson Davis, put to flight the Mexican lancers on the field of Buena Vista. In 1847, postage stamps were first issued in the United States—pic-

tures of George Washington on white winged messengers. If they could talk, how many messages of love, how much desired information, how much money they would say they had carried. The first three months of the present year twenty-six million dollars worth of postage stamps was sold. Every day the government sells three hundred thousand dollars worth of postage stamps. Nothing was started in 1847 that has not been a blessing to our people. In that year, in the northern part of the State, a little boy was born in the same month that Judge Hall first saw the light of day. There was nothing extraordinary about his birth, no omen of future greatness, no glittering eye nor dimple cheeks, at least, as I remember. Nor was there any firing of guns to announce his advent into the world, but somehow I have always had a lively interest in him. He has been neither famous nor infamous; he is neither dull nor bright, but some people like him.

Judge Hall began the practice of law in Charleston, Tallahatchie county, with Col. W. H. Fitzgerald as his partner in law. In 1871 he moved to Sardis, Panola county, which place he made his home for the remainder of his natural life. When he was twenty-nine years old the voters of his county sent him as their Representative to the State Legislature. Though the youngest member of that body of legislators, his speeches were most highly spoken of and his influence generally recognized. But before he was forty-three he closed his earthly labors, and received in exchange for what life might have possessed for him the unspeakable gifts of God in the great beyond.

Judge Hall was a kindly companionable man. Though possessed of remarkable dignity and never boisterous or given to levity, he was very approachable. The avenues of his heart were highways well trodden and always inviting. He was as erect as an Indian, as dignified as his position required, but not in the least stilted or beyond the reach of any one who would approach him politely. He was the soul of honor, and honor respects all that are chaste and generous. I was with him at the Edwards House, in Jackson, during the sitting of the convention of 1888, and again in the home of Mr. Hibler in West Point in 1889. I became much attached to him, and felt a deep sense of personal loss when God took him, which feeling was intensified at Columbus in 1890, as a vacant chair, with sombre drapery, was unoccupied on the president's stand. If there is any good in us, why can not we open up our real self to those who seek to be the guests of our souls, that they may have the advantage of contact with what may incite them to better living?

Judge Hall was a fine presiding officer. He presided over our Baptist State Convention four consecutive terms with courtesy and correctness. I do not remember that an appeal was made from any of his decisions. It has been said, "he won for himself golden opinions as a parliamentarian." If he had a fault, while presiding, it was in revealing his position on the question before the body. So positive was his thinking, and so strong his convictions, that they could not be hidden or controlled.

Judge Hall was eminent as a district chancellor. He was a judge "actuated alone by a just conception of the law and a good conscience." Another has said, "he was always true to his convictions, and utterly beyond every influence that might turn a man from the path of rectitude." He may be called, The Christian Jurist. The need of such men to preside over our courts of justice is imperative. The man who occupies that high position should have all the moral help possible, that his decisions should be promotive of the greatest good of the people. Our Savior brings out, by a negative expression, the two indispensable qualifications of a just judge; he must have fear of God and regard for man. The two tables of the law are the two hemispheres of the full orb of demands of morality. A holy awe for God in his position is first in requirement, respect for the rights of men equally binding, but second in chronological order. How can a judge deal justly on all moral questions, unless he honors the great Law-Giver and his indisputable word? There is a decision in our books of law, rendered by Chief Justice A. H. Whitfield, based on a passage in the book of Proverbs. The judge has before him questions as to the right of property and life. The most sacred rights of man, appertaining to earth, are to be recognized by the man on the bench. A spotless character must keep the ermine spotless. A man can not go contrary to self. Should he try it, he is cut loose from his moorings to drift at the mercy of wind and tide. The judge sometimes becomes God's vicegerent. The taking of life is God's prerogative. This prerogative has been transferred to the decision of the judge only when it is an imperative necessity for the protection of life, or the maintenance of social order. The spirit of the judge should, therefore, be exalted into harmony with the spirit of God, if he properly performs the functions of his office. A Christian judge for a Christian people. I Cor. 6:1. Judge Hall was eminently a judge, and eminent as a judge, he feared God and regarded man.

*In 1882, he was appointed by the Governor of the State chancellor of his district. To this position he was reappointed in 1886. His second incumbency would have terminated September, 1890, had he lived to that time.

Z. T. LEAVELL.

New Orleans Wants Next Southern Baptist Convention

Will you please announce that the Baptists of New Orleans will solicit the next session of the Southern Baptist Convention. There is no more interesting city in the South for the Baptist brotherhood to visit; it is easily accessible, being the terminus of five great railroad systems, and there is pressing need for the helpfulness that such a gathering of leading Baptists would bring to our cause in this great city.

Respectfully,

C. V. EDWARDS.

A. G. MOSELEY.

1900,

A Hard Church to Serve.

BY ELDER BINTHERE.

There are churches that are hard, harder and hardest to serve. Since it has been the exalted painful privilege of Elder Binthere to have lived, died and been resurrected in these regions, we can therefore speak from an experimental station. The man that was laid at the rich man's gate full of sores, knew more about them than the man who did not have sores. So right about, here the Elder will write.

1. A church that seeks a pastor that will draw. This church will be painfully hard to serve, for the reason that it has a very poor conception of the real object, aim or purpose of a Scriptural church of Jesus Christ. Once upon a time, Elder Binthere was called to serve this church, which call was unanimously accepted. It was one of those highfalutin churches. It had a beautiful house of worship, and a well trained choir, the leader of which drank much and often for his stomach's sake and other infirmities. The organist was one of these highfalutin, dancing, card-playing society girls. She was the daughter of old sister Important. I have no doubt but what pastor's not a few have formed the acquaintance of this dear old sister, for she has belonged to Baptist churches not a few. Old sister Important has lots of kin which are scattered promiscuously. And she visits them every occasion to see how they do.

The senior deacon, along with other prominent members, had stomach troubles of long standing, and they drank spirits that were not holy. The Bible class teacher was a good man and would not cuss and go to the races only when he wanted to. But then this church wanted a preacher that would draw, so Elder Binthere received a universal call and was duly installed. The installation was enough to make the Elder feel that he was all but within sight of the pearly gates, and could almost hear the angels flopping their golden wings. At once the harness was fitted on, traces hitched, and the britchen straps and anti-kicking lines securely buckled. The church as it was being comfortably situated and at ease in Zion, the word was given and at it the Elder went.

The first pull which lasted one year had to be made with gloved hands and a graceful and dignified appearance, during which performance the congregation increased very greatly, and old sister Important and her folks were very much pleased. Moreover she wrote a piece for the paper and said Elder Binthere was a preacher that everybody liked to hear and would draw.

But day by day the Elder could see and feel that his already unmovable load was increasing, and his gospel wagon was sinking down. Moreover the Elder's conscience was not good at all, whereupon he resolved that God being his helper he would unglove his hands, lay aside his dignified performance, unbuckle his britchen straps and anti-kicking lines, swing to the right and make a long steady gospel pull.

So for about eight months the Elder pulled, surged, brayed and kicked. The anti-kicking lines being removed the gospel gravel flew thick and fast. It was the custom of old

THE BAPTIST.

sister Important and her kin to occupy front seats, but when the gospel gravel got to flying so promiscuously old sister Important and her kin all occupied seats near the vestibule. For said she, there is a mighty rumbling in the land, and things too numerous to mention are going to happen.

While seat changing was in order, the Elder attacked error, preached the truth, exposed and denounced sin, exhorted, begged and persuaded, but alas, all was in vain. He could not move the load. Spiritually, the greater part of the Elder's load was dead material and dead folks are mighty heavy to haul, moreover the Elder's load was so securely tied and conformed to the world that to break its grip he could not. But during these eight months of gospel preaching, pulling and kicking a few souls were saved. The Lord's elect awakened to a sense of duty and the congregation decreased. Many went back and walked no more with the Elder. Old sister Important's daughter, the organist, went off to another dancing school, sister Important said she would stay and see the Elder through, for she said if I leave the whole thing will go to pieces. So being as if she was moved by a feeling of pity and compassion for Elder Binthere, and for the good of the cause, old sister Important circulated a petition requesting the members for the good of the cause to unhitch the traces and turn Elder Binthere loose, for she said the way Elder Binthere is now preaching and kicking he is liable to kick our society circle and church into pieces.

Moreover, said she, sister Lovedance, sister Cardplay, sister Wine-love, brother Antimission, brother Beer-drink, brother Bluntiger, brother Cassall, brother Policymen and brother Noreligion all decline most positively that unless we get rid of Elder Binthere they will surely quit our church. Whereupon brother Lovewhiskey said amen and headed the petition.

Brother Lovewhiskey was the senior deacon and was also kin to old sister Important. The Lord's elect did not sign the petition, for they were standing eyeball to eyeball with Elder Binthere. But one day at conference brother Lovewhiskey, brother Stubbornness and old sister Important vexed Elder Binthere, so that he got to kicking and kicked the traces loose, bursted the stomach band slipped the collar, jumped out i. e. resigned and left the load far behind. Whereupon old sister Important put in nomination Rev. Mr. Mychoice who was by her and her kin unanimously elected.

Elder Binthere is now laid up in the gospel hospital for repairs. The Lord will have to settle his bills for the church will not pay the Elder what they owe him.

Brother pastor, he was of that church that seeks a pas or that will draw. For there is something dead up that branch, sure. For Elder Binthere has been there. But the Lord being his helper he will go to some far distant land heathen before he will serve that church again.

N. B.—The last that we heard from old sister Important was that she was getting ready to attend the Southern Baptist Convention.

W. L. A. STRANBURG,
Repentance Valley, Miss.

Debt.

Do you wish to be happy and free?
If so will you listen a while to me?
Debt's a dagger, I've felt the pain;
Yes, I've felt it, again and again.

Fear debt as you would fear death—
Owe nothing, then you can have wealth.
Debt stung me, and still how in stings!
Depriving me of friends and other things.

Away deep down in my sad heart
There is something I cannot impart,
Something that is good, noble and true;
But debt won't let me tell it, even to you.

Debt will soon destroy your mental powers,
And will rapidly bring you miserable hours.
It will destroy your energy in very great haste,
And bring crow's feet and wrinkles into your face.

Debt has driven many a good man,
From his home into some foreign land;
Yea, it has driven men far against the tide,
Who, thirsting for relief, committed suicide.

For the man in debt I make this plea:
Give him a chance once more to be free;
If he owes you, look him not with a frown,
But lift him up, don't cast him down.

He is a man, one of Adam's race,
To press him hard you should in no case;
With a fortune, you God has blessed,
Why torture him that is sorely oppressed.

What the poor man really owes you
Would only make you a meal or two,
For the luxuries daily upon your table
Would long supply him that's not so able.

JOSEPH DYER.

Port Gibson.

At our fifth Sunday meeting we enjoyed one of the most precious seasons we have had. Although some of the brethren on program failed to reach us, yet all the subjects were well discussed and every place on the program filled. The "wheel-horse," S. R. Young, was in "first, last and all the time," to do so freely and efficiently. Other brethren came. Rev. Geo. B. Butler, of Natches, was here to preach Saturday night and Sunday, and the spirit of the Lord was with us in great power as he broke the "Bread" to a full house on Sunday. Missions were remembered, and every body felt it was good to come up to the house of the Lord.

At night Bro. Young gave us a splendid sermon on "coming and going."

A good meeting and we are glad.

J. E. PHILLIPS.

CRYSTAL SPRINGS.

Yesterday was Pastor McComb's first anniversary with the Crystal Springs Baptist church. His report showed 204 sermons preached, 40 prayer meeting addresses, 12 funerals conducted, 7 marriage ceremonies performed, 67 accessions to the church, 32 dismissed, 325 pastoral visits.

Finance, \$1,427 on church expenses; \$394 65 for missions, \$120 for orphans, \$83 for ministerial education.

There was one accession at the night service, and the church enters the new pastoral year hopefully.

Bro. McComb labored in four protracted meetings in which there were 12 accessions and \$1,902 collected for various objects.

W. L. WETHERSBY,
Church Clerk.

"R. A. Venable's Critics."

Bro. Venable has certainly stirred up a "hornet's nest" in his recent article on his exposition of Heb. 10.

I think the more conservative element of the Baptist brotherhood ought to pray for him, as intimations are already made of a second Whittitt's case in Mississippi. I (and possibly others) am surprised at the spirit manifested by his critics, and the personalities used, as to his doctrinal soundness, &c.

Why, in the name of our common Lord, have we no freedom of speech and pen if we are Baptists?

Are we bound to believe, preach, pray, and write according to some antiquated confession of faith?

Have we an iron-clad creed, that we are bound to observe and go by all through life? If not, why the expression, so often used, "it is not Baptistic, &c.?" I am actually tired of that phrase, for it is no argument for or against. I don't wish to be understood as endorsing Venable's doctrinal views, for I believe and teach the grand old doctrine, the preservation of the saints, but I condemn the spirit of his critics.

J. B. Searcy's article was a good, sound, strong theological argument, according to my views. I read it with pleasure and profit—but the two in your last issue, (May 3d) I fail to see anything in them, except an aim at being a little too personal; the quotation from the *Record*—and the Scripture suffered, too, are too far-fetched; they don't bear on the subject under consideration, and consequently no argument to overthrow Bro. Venable's position.

The other article by J. R. Johnson, I consider very unfortunate, in the unkind expression: "I am in a position to know far better than Dr. Venable does, that very many of the staunchest Baptists in the State, both preachers and laymen, are very suspicious of his soundness as a Baptist on the fundamental doctrine of the final preservation of the saints."

There is a tendency in that expression to make Dr. Venable suspicious of his ministerial brethren and others—it is to say the least, an unfortunate expression, and the quotation from Venable's utterances is no argument whatever. While I cannot endorse Venable's views, still there is something in his Arminian ideas; I can easily understand him when saying "that not one of God's children has ever been lost, or ever will be," &c. As long as they are His children there is no danger, but the question is, can they ever by any act of sin forfeit their right to that sacred relation? I know that we are kept by the power of God, but we must be willing to be kept—the *will* must acquiesce to the divine power. If we fail in this, what? or can we fail?

What did Paul mean in (Gal. 6:1)? In the recent discussion in *THE BAPTIST* on Election and Predestination, all agreed on the moral free agency of man. Is man deprived of this prerogative in his conversion, or when he becomes a child of God?

Does he cease to be a moral free agent after becoming a Christian? If not is there not a possibility for him to back-slide, and forfeit

all claim to the heavenly inheritance? for the time being at least.

If this thing is to be aired, do it kindly, leave out all personalities. Dr. Whittitt, at our State Convention in Grenada, a few years ago, manifested more Christian fortitude and forbearance, than a dozen of his critics; he made a lasting impression on me, as a man of deep piety. May the scholarly Dr. Venable display, and disclose similar spirit towards his present critics.

R. M. RICHARDSON.

Enpora, Miss., May 5, 1900.

About Three Thousand.

GEO. ROBERT CAIRNS

The history of that great revival day, from which we quote, we fear will never be repeated. We can only hope to approach it.

So many have asked us to tell of the campaign we have just closed in England, that we hope you will find space in your crowded columns for a few items. Last summer we received an invitation from a committee of gentlemen to visit England under the auspices of an organization, the object of which, is to reach the mass of men who do not seem to be reached by the ordinary church services. Its name, Pleasant Sunday Afternoon, has a free and easy sound and has caught the popular ear. The service lasts just one hour and I will give you a typical service 3 p. m. prompt gospel hymn, prayer by one of the men. 3:05, Hymn, 3:10, reading Scripture, (one of the members), solo, address 15 minutes, not longer, hymn and dismissal promptly at 4 p. m.

The motto of the society is: Bright, Brief and Brotherly.

Each member as they come in have their names registered and they give a penny, (2 cents) if not present they lose the attendance mark. At the end of the quarter you see they have 26 cents to their credit. This money is invested in a book that they have selected from a list submitted to them. This book could not be purchased for twice the money by the individual, hence the advantage they gain by the immense number purchased at one time. The prize is not given to the men but they purchase it themselves. In the course of the year they have begun a library of good books of four volumes. These societies are numbered by the hundreds and are doing a mighty good among the working classes of England.

The great question now was, we have the men what shall we do with them? There was born in the hearts of some the leaders of the movement the idea that an effort ought to be made to reach them and lead them definitely to a personal Savior. God in His leadings seems to have directed them to me as the one who should lead them in this great campaign. When the object of the great movement was presented to us, we felt it a call of God and accepted. It was to be a six months campaign—to begin Oct. 1st, and April 1st. The result numerically was over 3,000. We dare not number the host of the Lord. He knows. We visited nineteen towns and cities. Over 1,600 of this number were grown men. Father and moth-

er and in several cases whole families were led to Jesus. I arrive at the numbers because a wealthy gentleman who forbids me the use of his name, gave a book helpful to a young convert, to each one who publicly confessed Christ as his Savior. May we be pardoned for quoting two letters which will give you an idea of the way in which the gospel and God's messengers were received.

22nd March, 1900,
CHRIST CHURCH, WESTMINSTER ROAD,
S. E.

DEAR MR. CAIRNS—We have much to thank God for that he ever sent you amongst us. The mission (Revival) which you have just concluded here, has been an untold blessing, and your name is fragrant throughout every department of our church life. The three hundred and fifty who gave direct testimony of their faith in the Lord Jesus, are but a part of the result—the quickening life of our members, and the results which still accrue are all in the same direction. My workers speak so cordially of the influence of your own character upon them. With warm thanks and kind regards,

Very truly,

F. B. MEYER.

We make no comment upon this. The world wide reputation of dear Mr. Meyer is enough. Rev. Arnold Struelli of Moss Side Baptist church, Manchester, also makes this statement. Mr. Struelli is one of the rising young men of England and has one of the largest churches outside of London. Mr. Struelli writes under date of March 31st, "Mr. Geo. Robert Cairns conducted a mission for ten days in connection with our church and P. S. A., Brotherhood when nearly 500 souls—half of them were men—professed salvation. We have since found (after five months) that, with rare exceptions all the cases have stood well and most have sought membership in our own or other churches. Besides this the spiritual conditions of the believers amongst us was greatly quickened by the ministrations of Mr. Cairns whose earnest appeals struck conviction in the hearts of all, while his kindly tact and wise methods made everything in connection with the mission work go smoothly.

His work will always be in our grateful remembrance and we shall follow him with our prayers for still greater blessing in the service of the Master whom he loves so well."

This gives you the impression made upon two of the servants of the Lord with whom we were privileged to labor. We do praise the dear Lord that He can take the weak things of the world to confound the mighty.

We return to London in July for a great tent campaign for August and September may we have your prayers that the former campaign may be but the dropping before the mighty showers of blessing.

We shall return to America for the winter campaign. The Master is calling for workers will you go dear brother?

Beverly, New Jersey.

Good Meeting at Ellisville.

Have just closed a good meeting at Ellisville. Pastor Price of Winona preached the gospel with great plainness and forcefulness, and Prof. G. D. Riley of Houston led the singing which was excellent. Congregations large throughout and attention riveted. One addition by baptism. The meeting was helpful.

May 7th.

O. D. BOWEN.

The Spring Strain For Missions.

It suits Baptist people to make their mightiest effort for missions in the spring of the year. This is true of Northern as well as of Southern Baptists. Of say \$15,000 for missions on my book since January, the sum of \$9,200 has been put since February 1st. About two-thirds of our mission contributions are made in these three months. To put off till the very last, and then make one tremendous effort seems to be well nigh universal. Did you ever stop to think what this might mean to general work? There is no better illustration of the peril to which we might be reduced than is afforded in the past month. Collections that were appointed for the 3rd Sunday in April in general went by in default. The rain of that day and the next swept the Gulf States in unprecedented quantity. Very few meetings could be held, and those that did succeed in getting to church will mourn the small congregations. The loss in actual money to the people is easily in the millions, which to towns and counties in the loss of bridges and like improvements there are other millions. Add to this the fearful depression of spirits, and we will begin to see somewhat or the peril, that any extended days of rain in April might produce. And yet there are churches that rise above these things and count it all joy to honor the Master. Calvary church in Lawrence county is one of these for when they were told that we would lose heavily, our impulse stirred their hearts and that was to do more than they had ever done. In a little while the church, a little village church with a farming membership, gave \$75, and the next day at Monticello on the Pearl, and the river rising, and already higher than for 26 years, from a handful of people there came about \$31 in addition to their regular contributions. Happy pastor, happy people! Enterprise showed herself worthy of the name, for with their schoolhouse the pride of the town, gone, and their three bridges across the Chickasaw gone, and the water standing from 2 to 6 feet deep in the stores, etc., etc.; Ah! it took a man to say to these people, "Our Baptist honor is at stake." It is a scandal that we cannot endure, if we fail to meet that convention debt. Ah! it took men and women of God to say, "Let's help pay it then," and what the secretary had asked the pastor to raise, they did it. And then there was Forest, showing herself entirely out of the woods, for the same cause under the influence of the same pastor giving five dollars beyond the secretary's request for that same convention debt. It has been a glad, a happy spring time in spite of the floods. Just look at the figures for March and April as they appear in *THE BAPTIST*. Some of them deserve special notice, for I am almost tempted to say of them, what the Master said of a poor woman: "She hath done what she could." There is little Hebron, sandwiched in between historic East Fork and Mars Hill of whom some said it ought not to be; but Walker proved himself a runner and Little Hebron kept pace with \$52.90, and these two larger sisters send remembrances also making for the three \$112.40. They took the mission collection at Water Valley for all their missions and made \$1.00 on the same day. A great day in the his-

tory of the Water Valley church. May many more like it return to bless the world and honor God.

Shelby was a mission station until last year, but finds a blessed experience now in giving back to help the good work, as witness \$34.00, while Cleveland, where Cochran has wrought so well, sends \$102 to foreign missions and \$84 to home missions, and Greenville, where good fruit is found in Burr, there has been monthly collections aggregating to date \$139 for foreign missions and \$34.15 for home missions—a good average of \$45 per month. To these churches of the Delta we will add Yazoo City, with \$80, and Greenwood, \$75 for State missions, and Hollandale, where the saints are building a house, another \$75, and Arcola another \$75, and you will have some idea how these Delta people will spend their money when they are evangelized.

But some of the Hill churches are doing quite as well. Here are tidings from Starkville that speak of \$100 for foreign missions, while Macon sweeps the gamut by sending foreign missions \$50, home missions \$13.65, and State missions \$40.

The sisters have had a good hand in these contributions, giving at S. \$15 and at M. \$12. The Columbus people, without a bishop, have sent \$120.60 in March and April, and a box valued at \$60.

"You may break, you may shatter, the vase if you will.
The scent of the roses lingers there still."

And so of Edwards, where they have had no pastor, and yet here are their \$22 for foreign missions. Hattiesburg is the queen city of the piney woods, named in honor of that queenly woman, Mrs. W. H. Hardy, than whom none were more noble among "the noble women not a few" whose names are writ here and up there. See how the first quarter speaks for foreign missions—\$105.70—and the W. M. S. sent \$10.75 to home missions. Winona speaks out in meeting with \$103.45 for foreign missions. Oh! since last we gave how we miss some who have gone from us. Bailey and family we gave to Jackson and *THE BAPTIST*, the Bonds of Memphis, and another, a dear woman of blessed memory, said "Good-bye" and went away to be with husband and son and Savior.

At Clinton the boys and girls not only learn hie-hac-hoc and scientific symbols, but also that other more difficult art and better, of giving, for the State missions collections reached \$68.95, the foreign missions \$88.65, and the W. M. S. \$7.85 for home missions; and at Blue Mountain, where they never have the blues, and where it is a joy to work and to give—and one hardly knows which is the greatest joy, working or giving—they send \$100 to State missions.

Here is a letter from T. J. Miley, brimming over with happiness. He is a country pastor in the piney woods, and already, when the assessment year is but half gone, his churches have given \$150, and "more to follow."

In the same county are Steens Creek, Cato and Antioch, where J. R. Johnson preaches and baptizes, and believes in final perseverance, and takes mission collections, and this quarter they have sent \$175.

Meridian First Church are seldom out of sight of missions, for, whatever Dr. Venable may believe and say about Heb. 10:26, he does not fail to let the First Church know what they are living for, and so they send \$280.

Natchez is waking to new life, and puts \$101.39 Cr. S. M. on Pastor Butler's salary, for which we are happy and hopeful.

At West Point they listened to Miller, and gave \$107.50 to foreign missions, earnest of good things to come.

Strawberries were hardly ripe at Crystal Springs, but missions were, and they gave \$266.25 and counted themselves happy in this noble gift to God.

Batesville is where Dr. Lomax feeds the sheep, and right well do they respond to the clippings, as the quarter shows—F. M. \$46 C. B. \$26.

The churches at Ellisville, Sandersville and Slidell make the pastorate of O. D. Bowen, whose work for foreign missions is \$12.

Hazlehurst responds to the call of home missions with \$108.15, and to the same cause Jackson sends \$110, while Hebron sends \$65 for foreign missions and home missions, in equal division.

Amory sends \$36 to foreign missions, while from the pastorate of J. A. Rogers there is reported from Holly Springs, Verona and Central Grove \$90.

Senatobia responded to Pastor Ellis' pleadings for foreign missions with \$58.75, and Terry, suffering much from depletion in membership, goes beyond last year's work with \$51.15 for foreign missions.

Wesson, suffering much in the loss of some of the best members, sends \$33.75 for State missions.

And so the work goes on in village, town, city and country everywhere, with the one great thought, to crown the King whose right it is to reign. The year closes for home missions with \$3,352 in cash and about \$1,600 in boxes, while for foreign missions Mississippi has given \$7,635.

Truly,

A. V. ROWE.

The Baptist Heartily Concur.

We read a timely and well considered article in the editorial columns of the *Clarion-Ledger* of this city in its issue of 2nd inst.

The marrow of the article seemed to be an appeal for harmony and concert of action between the people and the various established industries among us. The views of our esteemed neighbor were inspired because of the injury and destruction of property caused by the recent floods that extended over several of the states.

The farming interests within the era of the rain fall, never received so severe a blow. The drowning of stock, washing of land, loss of houses and fences is without precedent. Railroads were brought to a standstill, tracks in many places washed up, expensive and important bridges swept away and business suspended. The loss to these great highways upon whom the public is so dependent runs up into millions.

The Illinois Central system, which includes the Yazoo & Mississippi Valley roads and the Vicksburg and Meridian or Southern road, were large sufferers. We refer to these two because of our knowledge of their lines. The Illinois Central and Yazoo & Mississippi Valley losses were, of course, much greater as its lines are much longer. The Mobile & Ohio suffered extensively, as did other roads of which we are not so familiar.

"Christianity in the Home."

The name given to the Nazirines at Antioch was not suggested to the minds of their opponents from a theoretical, but from a practical, standpoint.

Those disciples were so "transformed" into the image of their blessed Lord that even Christ's enemies could trace the outlines of his lovely character through their works.

This religion, which was so elevating in its nature, was practical as well as experimental, and so essential to happiness that no home can be complete without it.

It is said that the appellation mother, home and heaven are the sweetest words in all languages of earth.

Priceless gems are worthy of the tenderest care, and the greater the value of an intrusted jewel the more weighty grows the responsibility.

Home! What magical thoughts are produced in our minds as we think of an ideal home! Father, mother and loved ones are there, and no "vacant chair," for the family circle is unbroken.

Christ reigns supremely in the household; charity abounds, love is the ruling element, and the religion which Jesus taught is the favorite theme. Under its influence hearts are so closely knit together in the bond of Christian affection that sorrows and joys are equally shared, and thus the burdens of life are more easily borne, because of sympathizing hearts and willing hands. The tone of each voice is mellowed by the indwelling spirit. Father provokes not the children to anger, and "children obey their parents in the Lord, for this is right."

Then these precious jewels are to be brought up in the "nurture and admonition of the Lord." Therefore, are we not only responsible for their temporal necessities, but also their spiritual training.

We can not meet these obligations unless religion reigns in our home. Beside, this is the foundation upon which changes the destiny of nations; for the home that is destitute of it takes no part in giving the gospel, "which is the power of God unto salvation," to a lost world.

This religion also possesses a constraining influence. It is so repulsive in interest, so worthy of all acceptance, that it must constrain. It renews the nature of man and begets within him a desire to imitate the lovely character of Christ. Its benefits are beyond all estimate in making the home happy and complete.

Again, on account of the deficiency of human life, nothing else can satisfy the boundless desires of the human soul. It is constantly longing to enter into its blissful immortality. No matter how full of interest, how complete and lovely these homes are, they are but stepping-stones to a higher sphere of life.

"Here we have no continuing city, but seek one to come." But pure and undefiled religion, taught in the home, has begotten in us a "hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail."

"This earthly house of our tabernacle must dissolve."

The old home will be broken up, one by one will go away, and the few who are left for a while longer may dwell in different climes, and there dream of the days that are past, and then a cherished hope of reunion would mingle joy with the grief brought to bear by the fond recollections of the old home.

But where is the solace for them who have failed to appreciate the blessings offered through the religion practiced in the home, and which to them brighten as they take their flight?

"Oh, how happy were we in the old cottage home,
When children and parents were there,
And the old family Bible that lay on the stand
As we all knelt together in prayer.

They have gone one by one from the old cottage home,
And on earth we shall meet them no more,
But with Christ we shall meet them around the white throne,
When parting will never be known."

Since this dissolution is inevitable, how necessary that we have a religion that teaches us of our immortality, and that through faith in Christ we have a house not made with hands eternally in the heavens."

This religion taught by Jesus and practiced in the home gives us a perfect right to entertain a hope of a higher, a better, and more beautiful, sublime, and a more durable world than this. And that hope is sufficient in its efficacy to make us willing for Christ's sake to bear the burdens of life.

"Are we tempted? "My grace is sufficient for thee."

"Are we afflicted? "These light afflictions, which are but for a moment, work out for us a far more and exceeding weight of glory."

"Are we cumbered with much care? "Tell it to Jesus." "Casting all your care upon him, for he careth for you." He was sent "to bind up the broken hearted."

And when we say the last farewell, it is all that can give true comfort, for by it we can say, "not forever." "We will meet again." My loss is your eternal gain—"The Lord gave and the Lord hath taken away: blessed be his holy name."

Our religion teaches us that Jesus is acquainted with all our secret and undiscovered sorrows with the wounds that are bleeding inwardly.

"He knows not only how we are afflicted, but how we stand affected under our afflictions, and how near they lie to our hearts."

Thus He says: "Let not your hearts be troubled. Ye believe in God believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself that where I am there ye shall be also."

Then we turn thought to the "new home," where we will strike hands with loved ones and reign with Christ forever and forever. "Know as we are known, and see so we are seen."

J. T. ELLIS.

VICKSBURG.

Rev. W. P. Price, of Winona, assisted the pastor of First Baptist church in a meeting of

May 10,

ten days, preaching good at the beginning and better every day until the close. The rain came every day more than half the time, but the meetings constantly grew in interest. Ten persons were baptized upon their confession of Jesus Christ as Savior and Lord, and added unto the church, and two were received by letter. During this meeting Dr. H. H. Haralson was ordained as deacon, Pastor Pugh, of Calvary church, also assisting. The beautiful new pastorium is almost completed, and will be ready for the pastor's family by the middle of May.

PASTOR

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

"Riches may be obtained by meanness, but goodness is indispensable to their enjoyment. There is that maketh himself rich, yet hath nothing"—aye, worse than nothing.

"A skeptic is a man who closes all the doors and windows, and then goes to cursing because there is no sunshine to make him glad.

"It is easier by half for some people to pray for the preacher than to contribute to his support—"pay and then pray," is a good rule for all church members to observe.

"Before we go to boasting of how good we are and how mean we were in times past, we had better be right sure that we are not in league with the devil still.

"The sinner who realizes that he is a prodigal, and goes to God willing to be made a servant, will soon find himself rich, and clothed in the best robes of an honored son.

"The Bible is a kind of cartridge box with some religionists: they rarely go to it, except when they want something with which they can fire into somebody else, that holds a different view from that for which they are fighting.

"The free-thinker who sneers a Jesus is an ignoramus, to make the best of him. He may look as wise as an owl, but the truly wise will reckon him as a silly crank, with a wicked heart or diseased brain.

Wanted.

Minutes of the following Associations: Bethlehem, Bethel, Calhoun, Chester, Chickasaw, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

Yazoo City, Miss.

HILLMAN COLLEGE
for
YOUNG WOMEN.

Last year had twice as many boarders as the year before, this year three times as many. One hundred music pupils write for new catalogue to Rev. Geo. Wharton, A. M., D. D., Clinton, Miss.

1900.

CONVERSATION.

Silence has its devotees and admirers, not only among those for whom talk is thus superfluous. For Trappists and Carthusians the tongue is an evil member, and talk as the crackling of thorns under a pot. The simple and natural are awed by the taciturn, credit him with a strange wisdom, and fancy that the less he says, the more he thinks, and many a sombre fool trades on their belief by abstaining from uttering the little he is capable of. "He whistled as he went for want of thought" has taught him that, if only he will look glum, he may pass for profound. Again, Pope says Mr. Leslie Stephen in effect—would not shine in conversation, because he could not endure to say anything that was below the level of the great wit; and, if so, his principle is acted on by plenty of smaller wits, too. Such men are tolerable when they are in a company which can be trusted to maintain talk of the average human density, to serve as conducting medium for the wit's lightning flash when it is ready; but without that he is ineffectual. Imagine him member of a homogenous family, none of them prepared to create the conversational atmosphere, but only to do the flashing. No flash can reach ignition, and the darkness of silence is unbroken.

But the taciturn are, after all, but few, and taciturnity is not our theme. Most men hold rather with the host in Chaucer:

"For trewely comfort ne mirthe is noon,
To ryde by the weye dounb as stoon."

We cannot all be brilliant talkers. Sparkling dialogue is not so easy of manufacture, even when it is made in the study, with time for the *ars quae celat artem*; we all feel a sneaking kindness for the poor novelist who tells us that his hero is a wit—and needs to tell us for all that we should discover from his recorded discourse. After all, deride him as we may, he is nearer nature's truth than the gifted smart writer of our admiration; for brilliancy is yet a greater rarity in life than in books. But put smartness aside. Take the ordinary healthy being of high spirits, who will find something to say for an hour or two without falling mum, yet never utter a remark worth remembering, and how vastly do we prefer him to the taciturn! There may be occasional moods in which his babble "gets on the nerves;" but, when the balance is cast, it is well on his side. At the worse, we can generally take refuge from him in the company of the book that suits our mood. More often, books are to talk as the produce of the typewriter to that of the human fist that we know. The handwriting may be sloppy and ill-formed and hard to get the drift of; but there is life in it, and who does not prefer a letter so set down to the blue-blooded, cold-hearted, wire-driven regularity of the machine? However, there is little need to insist that talk is good. The more people we talk with, the fuller is our life and thought. Talk clears our ideas; and, perhaps, it is in this mainly that the value of argument lies. It does not so much convince as lick convictions into shape. As we come from thinking to talking we polish ourselves up, put off the flannels or the Norfolk jacket of comfort for the evening

THE BAPTIST.

dress, in which "fit" is so much more essential. The relapse into slovenliness is sometimes a relief, but the ceremony has not been unprofitable. And, besides this clearing of ideas, it is in talk that we reveal our nature to others and have theirs revealed to us, for good or bad. And it is talk alone, *pace* the monastic devotees of silence, that differentiates our meals from the guzzling of the brutes; but, perhaps, they would retort that, but for it, we should not be tempted to meals whose duration is told by hours instead of minutes.

Modern talk has been greatly affected by the changes in our education. First, culture is nowadays much more widely diffused among men. The conversational giants of old were monopolists, to whom the rest of the world was content to give humble hearing; but now, that the average man is fit to take his part, he subjects the giants to the process which Socrates applied to the Sophists, and monologue has been routed by dialogue. And, secondly, among the subjects discussed, politics no longer reigns sole monarch—a change which has been traced to the new education of women. Of old there was toy talk for them, and serious—that is to say, political—talk for men; but now a compromise has been reached. The men have descended from their sublime heights, the women come up from the nursery, and the outcome is that talk is more variegated and more sparkling.—*The Spectator*.

Help Mexico.

We have had an unusually large number of baptisms in Mexico during the Convention year now closing; there is not the slightest jar or schism among our missionaries, the most perfect harmony prevails. The work was never better organized or in a more hopeful condition than it is to day, and yet it is seriously embarrassed and crippled for lack of a small outlay of money. I suppose Southern Baptists have contributed more for foreign missions this year than ever before, yet they are expending less in Mexico by about one-third than they did six years ago. Then we had ten men, now we have only six, and two of these have been driven from the field by run-down health, and a third, Brother Hooker, who has been seriously ill recently, will go home to recuperate as soon as he is able to travel. The three of us left in Mexico have on our shoulders the burden once carried by ten men. If we pretend to be aggressive in our work, we need two new men besides those already appointed.

If Southern Baptists had bought property in Morelia when they began work here eight years ago, it could have been paid for nearly by the money which has gone for rents. As it is, we are not only homeless, but are unable to secure any kind of a preaching hall near the center of the city. Rather than abandon our congregation and work here, we have rented and worship in the suburbs, where, for lack of ample police protection, we must suffer, week by week, insults and stoning by the rabble.

Last January Bro. Hooker located in Leon, where property is at present very cheap, for those who have the money to buy. During these four months our brother has searched diligently and constantly, yet even with the aid of friends, he has failed to rent a preaching hall. Leon is the best opening I ever saw; must your missionary be forced to abandon that field for lack of money to purchase a house? Other denominations are buying central lots and building elegant churches all over Mexico; this gives them a decided advantage in their work.

We have about a dozen young men who are looking forward to the Christian ministry. Some of these are in pederbaptist schools, others in government schools, the rest attend no school. We have school property in Saltillo worth \$25,000, yet both of our boarding schools are closed and have been for two years. The Northern and Southern Baptist Boards were never in greater need of native preachers than now, yet neither has given one cent for ministerial education in two years, that is in Mexico. Madero Institute covers a whole block in Saltillo; it once accommodated more than one hundred girls and their teachers, to-day that enormous building is used only as a residence for Mr. and Mrs. Cheavens and Miss Addie Barton with her little day school. Miss Ruth Barton teaches a class of American children in English, but she is not employed by the Board. Other denominations here are pushing their church-building and schools, especially ministerial education, while Baptists seem to have abandoned these departments of mission work.

Your missionaries are supposed to possess and are expected to impart full information about the condition and needs of the work in which they are engaged. A desire to discharge this duty was what prompted the writing of this article, so that, if the unfortunate state of things now existing in Mexico should continue, it must not be charged to the missionaries.

Truly and fraternally,

J. G. CHASTAIN.

Morelia, Mexico, April 27, 1900.

"Last eve I stood beside a blacksmith's door,
And heard the anvil ring the vesper chime.
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
'How many anvils have you had,' said I.
'To wear and batter all these hammers so?'
'Just one,' said he; then said with twinkling eye,
'The anvil wears the hammers out, you know.'
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone."

"O'er all these scenes my memory wakes
And fondly broods wiser care,
Time but the impression deeper makes,
As streams their channels wear."

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A limited number of reliable advertisements will
be inserted.

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money order or registered letter. Do not send check
on local bank.

In requesting change of post office, do not fail
to name office from which and to which the
change is to be made.

Trip Notes.

On Wednesday 7 p. m. we left home for
the Gulf Coast Association at Biloxi. After
several delays on account of bad train connec-
tions we reached Biloxi at 10 p. m. Thursday
and was soon comfortably located in the home
of Bishop Searcy where we found Brother L.
E. Hall and wife and Sister R. J. Searcy of
Clinton. We were delayed 8 hours at Hat-
tiesburg. We found Pastor McMillin ear-
nestly engaged in a protracted meeting. He
had been preaching nearly two weeks with
fine success. Five were received at the
Thursday morning service, making sixteen in
all up to date. The work seems to be pro-
gressing very satisfactorily. The \$8,000
church building here is soon to begin, and,
it is expected that it will be completed some-

THE BAPTIST.

time during the fall. We had the pleasure of
meeting Sister Ward, late of Carthage, Sisters
Phillips and Tucker (nee Miss Annie Hum-
phrey of Huntsville, Ala.) Brother S. C.
Tucker, and a number of other friends. After
having a fine meeting, with all the preaching
done by the pastor, the church peremptorily
ordered Pastor McMillin to get his grip ready
to start to the Southern Baptist Convention
at Hot Springs. Sister Ward also will go to
the convention from the Hattiesburg church.

We failed to meet our cherished brother,
Prof. F. F. Phillips, superintendent of the
Hattiesburg City Schools. Hattiesburg has
recently voted to issue \$75,000 worth of bonds
for the purpose of erecting a school building
in another part of the city, and operating
water and electric works. This little city of
about 5,000 inhabitants is in the front in South-
east Mississippi. The Gulf and Ship Island
railroad, connecting Gulfport and Jackson
will soon be completed. This road is 150
miles long, and runs through Hattiesburg.

We met with the Association on Friday
morning, found Dr. J. B. Searcy in the mod-
erator's chair, and Rev. B. L. Mitchell, clerk.
Temperance, Woman's Work, Missions, Pub-
lications and Education received prominent
attention. The ministers present were L. E.
Hall, pastor of Gulfport, M. A. Shepherd, of
Poplarville, B. L. Mitchell, of Moss Point, and
J. B. Searcy, pastor at Biloxi. They are mov-
ing along shoulder to shoulder. The outlook
on the coast is cheering. Brother Mitchell
is a new brother in our midst and seems to be
well suited to his field. He is a Missourian,
but is already fully identified with Mississippi
affairs. We were royally entertained by Bro.
and Sister Searcy. The doctor seems to have
the confidence of all, and to have his work
thoroughly in hand. His building enterprise
is now an assured success, and the building
will be erected in the near future.

The next session of the Gulf Coast Asso-
ciation will be held with the Gulfport church
beginning Thursday before 1st Lord's day in
May, 1901.

The association elected Sister E. S. Bal-
thrope of Biloxi, vice-president for Woman's
Work in the Gulf Coast Association and Miss
Mary Davis, Ocean Springs, assistant vice-
president.

This association is a small body, but ener-
getic and aggressive in the Lord's work.

One Baptist Helped.

"I wish he would write about something
that would do the brethren good, etc." I
quote from Bro. Johnson in the May 3rd
BAPTIST. I want to say that I am one bro-
ther that the article criticized helped. Indeed
I consider that it repays me amply for a year's
subscription to your valuable paper. For
thirty years I have been seeking in vain for
just such an exposition. I have been hear-
ing the Arminian side and then the Cavanis-
tic side and then the Calvinistic and then the
Arminian, but not once in all these years
have I heard even an effort made to reconcile
these two (apparently) contradictory teach-
ings. Indeed I always thought that one side
had almost or quite as good Scripture as the
other side, and I am frank to say that had I
not been Calvinistic or Baptist in bent or
lineage or both, that I would have been just
after hearing the Arminian side of the ques-
tion almost of quite won over to them some-
times, and now at this late day comes Dr. V.
and shows me that our Baptist brethren have
been reconciling these hard passages of Scrip-
ture right along all the time, and I did not
even suspect that they could be so harmon-
ized.

CAVANIST

The Hattiesburg meeting closed last Sun-
day night. There were twenty three addi-
tions, nine baptised. This makes 52 ad-
ditions since the present pastor came, just six
months ago. They took their first quarterly
collection for State Missions amounting to
about \$30. There will be two more collec-
tions and they feel sure that they will give at
least \$100 to this department of work. This
church and W. M. S., are sending the pastor
and wife to S. B. C., at Hot Springs. The
brethren feel that the recent meeting has ac-
complished much good. The interest kept up
to the last, the best service having one of the
largest congregations during the meeting.

May 10,

1900.

Sunday School.

LESSON FOR MAY 13, 1900.

BY W. F. YARBOROUGH.

Jesus at the Pharisee's House.—Luke 7:36-50.

GOLDEN TEXT.—Thy faith hath saved thee.—Luke
7:50.

CONNECTION.

No intervening events are recorded between
this and the last lesson. Observe that the
opposition of the Pharisees to Jesus is steadily
growing. Just why this Pharisee invited
Jesus to dine with him is not clear. The in-
vitation is a condescension on his part, for we
learn from Jesus' own words that he did not
accord him the common courtesies of hospi-
tality. He was debating in his mind whether
Jesus was a prophet and came to the errone-
ous conclusion that he was not, on account
of his bearing towards the woman who was a
sinner. The scene occurred somewhere in
Galilee, A. D. 28. There is no parallel pas-
sage, though the other three evangelists
give a similar anointing by Mary of Beth-
any, just before the crucifixion. There is no
real ground for the claim that these anoint-
ings were identical, or that this woman was
Mary Magdalene.

EXPLANATORY.

Verses 36-38. Jesus made much of the
opportunities, that came to him in a social
way, to do good. His table talks are models
of how to turn common place subjects of con-
versation to good account in spiritual things.
As he reclined at the meal given him in the
house of the Pharisee, a woman who was
known in the city as a great sinner, came up
to him and proceeded to anoint his feet with
an alabaster cruse of precious ointment.
She was a woman with a bad reputation,
probably a prostitute. Her presence in the
house is explained by the fact that eastern
etiquette allowed uninvited guests to enter a
house where there was a feast and watch the
guests. As she stood at his feet she lost con-
trol of her feelings and began to weep, so that
the tears ran down and wet his feet. The
contemplation of what he had done for her
melted her soul in gratitude, and as the tears
wet his feet a woman's resourcefulness was
manifested. It was not considered proper for
a woman to let down her hair in public, but
for this woman of the street to have affected a
false modesty at this point would have been
mockery. The weeping was evidently unpre-
meditated, and having no towel, she makes
one of her hair and wipes the Savior's feet,
wet with her tears.

Verse 39. When the Pharisee saw all of
this he reached the conclusion that he had
been mistaken in ever presuming that Jesus
was a prophet, conjecturing that a prophet
would have known the character of the wo-
man in his presence. He either said this to
himself or aside to some one of his guests,
but Jesus knew what was in his mind and
thus showed that he knew, not only what
sort of woman was in his presence, but what
sort of a man was criticising him. Then fol-
lowed a dialogue between Simon and Jesus,
in which Jesus not only shows Simon up in
an unfavorable light, but shows his own for-

THE BAPTIST.

giving mercy and the true relation between
forgiveness and love which manifests itself in
loving service.

Verses 40-47 The parable which Jesus
uses to illustrate the lesson of the occasion is
so pointed that Simon cannot mistake its
bearing and condemns himself almost before
he knows it. There was but one way to
answer the question of the parable.

Certainly the more we feel has been done
for us the greater our gratitude. In this little
parable we find the germ of the doctrine of
salvation by grace, which was afterwards
taken up by Paul and elaborated and empha-
sized as the cardinal principle of his preaching
and writing. It also strikes the keynote of
acceptable service for the most joyous and
hearty service that has ever been witnessed
for Christ is that which comes from a heart
fully conscious of the meaning of God's for-
giving love. The parable and its application
forever destroy the theory that grace is an
enemy to good works.

The turn that Jesus gave to Simon's an-
swer must have cut him to the heart. He
says to him in effect, "Yes, you are correct.
That woman standing there proves it. I came
into your house and though you have neglected
to show me the common courtesies of a
host to his guests, this woman has supplied
the lack and has done it at a much greater
cost than is common." This is evidently the
meaning of the several details of service which
Jesus mentions as having been omitted by
Simon but supplied by the woman.

The real application of the parable is given
in verse 47. Her love is a proof that her sins,
which are many, have been forgiven. Her
many sins and her great love are manifest
even to Simon. They must have some con-
nection. This connection is set forth in the
principle which Simon has acknowledged,
that great forgiveness brings great love. The
relation between her love and her sins, is,
therefore to be accounted for by the forgive-
ness of her sins. From a grammatical stand-
point alone, the clause, "for she loved much"
might assign the ground of her forgiveness,
but such an interpretation would be contrary
to the plain meaning of the parable; the
latter part of verse 47, and the clear state-
ment of verse 50 that her faith had saved
her. Evidently the clause sets forth the
effect rather than the cause. She loved
much because she had been forgiven. This
use of "for" is not uncommon. We say,
"It is spring time, for the flowers are in
bloom," when it is very clear that the flowers
are in bloom because it is spring.

Verses 48-50. Turning to the woman he
spoke words of forgiveness and peace.
Though she was already drawn to him by
what he had done for her, he now gives her
assurance doubly sure, by speaking in Si-
mon's presence. He paid no attention to the
croaking question as to who this was that
forgave sins. The woman knows, and it is
her he is helping just at this time. The as-
surance of faith the ground of her salvation
brought peace, and so he added, "go in
peace." To the soul saved by faith, what-
ever be the sin, the same message comes to-
day.

PRACTICAL POINTS.

1. There are degrees in sin. One of the

debtors owed fifty the other five hundred
pence. The great sinner is better off if for-
given than he that has sinned little, if the
latter is unforgiven.

2. Our love is measured by our conscious-
ness of forgiveness. We are never conscious
of the value of forgiveness until we know
something of the real nature of sin. The in-
different love of many Christians is explained
by their imperfect views of the real nature of
sin and of what Christ has done for them
in forgiving them.

3. Jesus is full of tenderness to those who
feel their need of him. To the contrite, trust-
ing believer he always speaks peace.

4. Faith in Christ is the condition of for-
giveness, love for Christ is the evidence of
forgiveness.

Query.

To THE BAPTIST.

Please explain through THE BAPTIST the
23d verse of the 9th chapter of St. Luke,
which reads thus:

"And he said to them all, if any man will
come after me, let him deny himself, and take
up his cross daily, and follow me."

The question is, deny himself of what?
Time enough to serve God in a way that
would be well pleasing in His sight, or deny
himself of some of the necessities of life to
give to the cause of Christ, or are we required
to do both daily.

T. H. H.

[Will Bro. Sample explain.—Ed.]

Austin Crouch.

To the BAPTIST.

Brother Austin Crouch, the new pastor at
Corinth, goes there from Kentucky, but he is
a McKiancy reared boy of whom we are all
proud. He was licensed by our church and
went from here to Baylor University at Waco,
where he was educated, and went from there
to the seminary, and he is just now fully en-
tering on his life work. He is one of our best
young men, and we grieve that he has not
come back to Texas to settle. He is well edu-
cated, bright, affable, consecrated, of pleasant
address and is an excellent preacher. He is
blessed, too, with a charming help in his
lovely wife, who is refined, educated and cul-
tivated. I am sure they will faithfully and
efficiently do the work to which the Lord has
called them.

Allow me to thank you for your kind refer-
ence to our tour to Europe. Eight friends in
Mississippi are writing of going with us, two
of whom have registered and others will in a
few days.

E. E. KING.

McKinney, Tex., May, 1900.

Some Received But Others Wanted

Hear me again, please. The moderator or
clerk of the following associations will great-
ly oblige by sending me promptly a copy of their
minutes: Bethlehem, Bethel, Calhoun, Leaf
River, Liberty, New Liberty, Pearl River,
Tallaha, Scott County, Sipsey.

Yours fraternally,

A. J. MILLER.

Yazoo City, Miss., May 7th, 1900.

JONES BROS. & CO.'S

MAMMOTH RETAIL STORES.

Next Week we will hold a Big Special Reduction Sale of Men's, Women's and
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MEN'S FINE SHOES.

\$1.25 Shoes reduced to 98c a pair
1.75 Shoes reduced to \$1.15 a pair
2.00 Shoes reduced to 1.35 a pair
2.50 Shoes reduced to 1.95 a pair
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3.50 Shoes reduced to 2.85 a pair
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600 pairs Ladies' Turn Sole Kid Oxfords, like cut,
on sale, at 98c a pair, not a pair in the lot worth less
than \$1.50 a pair.

LADIES SHOES AND OXFORDS.

\$1.50 Shoes and Oxfords reduced to 98c
1.75 Shoes and Oxfords reduced to \$1.25
2.25 Shoes and Oxfords reduced to 1.65
2.50 Shoes and Oxfords reduced to 1.95
3.00 Shoes and Oxfords reduced to 2.35

Special Reduced Prices on all our Children's Shoes and Oxfords.

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Receipts of Convention Board—March and April							
FOREIGN MISSIONS							
Columbus	\$ 28 00	Central	3 60	Galilee	75	Okolona, W. M. S.	6 00
W. M. S.	8 40	Kosciusko	32 25	Mt. Zion	5 55	Columbus	15 10
Tangipahoa	2 25	Jerusalem	5 00	Pleasant Grove	10 00	Tangipahoa	55
W. P. Dorrell	50	Pleasant Ridge	7 00	Blyes Creek	3 15	W. P. Dowell	50
Shiloh	5 10	Samaria	9 15	Logtown	4 55	Mrs. Borders	10 00
Hattiesburg	105 50	Samaria W. M. S.	95	Indianola	16 00	Brooksville	15 00
Mrs. Borders	10 00	Shaqaluk and S. S.	19 50	Miss Ballard	2 50	A Baptist	5 00
Brockville	16 50	Choctaw Ass't	29 65	Mt. Olive	14 85	Union	7 50
A Baptist	5 00	Tetry	51 70	Gloster Baptist Church	25 00	Rock Bluff	2 50
Vicksburg Calvary	36 27	Monticello	5 50	Pleasant Ridge	2 45	Philadelphia	2 55
S. S.	14 69	McGee's Creek	8 25	Hebron	32 75	Goodman	15 00
Seobey	4 60	Bethel	2 35	New Providence	2 18	Mrs. Manning	2 00
Winona	103 45	Gallman	45 00	Pleasant Ridge	1 80	Springfield	10 65
W. M. S.	3 30	Edinburgh	6 00	Beulah	4 00	Water Valley	100 00
Friendship	3 75	Meadow Creek	2 05	Concord	5 00	Shelby	14 48
Tuscola	2 25	Fellowship	25 00	Pleasant Hill	2 00	Dr. Rose	5 00
Cleveland	102 70	Macon	38 00	Sarepta	4 25	Rienzi	5 00
Sherman	37 70	Macon W. M. S.	12 00	Durant	26 25	Mars Hill	17 65
Goodman	50	Frederick	12 45	Amory	36 00	Mt. Paran, W. M. S.	2 70
S. S.	2 80	Batesville	27 00	H. J. Vanlandingham	5 00	Canton	36 60
Port Gibson	6 00	Batesville W. M. S.	5 00	Siloam	3 00	Rip'ey	2 50
Oxford, for N. B.	12 01	Mt. Olive	12 40	Cobb's Switch	3 00	New Providence	9 25
Hays Creek	3 20	Pilgrims Rest	3 00	Brushy Fork	5 00	Providence	5 55
Mrs. E. J. Manning	1 00	Ocean Springs	1 50	Pleasant Grove	4 00	Beulah	3 00
Moak's Creek	3 25	Pascagoula S. S.	2 25	Shady Grove	15 00	Lexington	19 00
Silver Springs	8 00	Miss L. A. Hark	1 00	Central	8 00	Lexington, W. M. S.	19 00
Salem	2 10	Ackerman	9 35	Vernon	2 50	Biloxi	17 70
Handsboro W. M. S.	3 90	Wake Forrest	1 15	Long Creek	8 00	Meridian, 1st Church	100 00
Water Valley	100 00	Good Hope	2 60	Myrtle	8 50	Meridian, S. side, W. M. S.	2 00
Starkville	75 00	Clinton	88 65	Holly Springs	14 50	Raymond	15 00
Starkville S. S.	10 00	Utica	105 75	Verona	12 50	A reader of The Baptist	5 00
Starkville Wms.	15 00	Gillsburg	11 95	Central Grove	18 00	Winona, W. M. S.	4 40
Concord	2 80	Braxton	5 00	Poplarville	10 00	Friendship	10 00
Beulah	2 60	Kossuth	7 50	Harmony	20 00	Bethany	3 75
Greenville	67 10	Kossuth W. M. S.	2 50	New Zion	6 00	Sharon	11 00
Shelby	5 00	Plantersville	3 10	Carthage	4 50	Sharon, W. M. S.	5 85
Pleasant Grove	75	Hattiesburg	5 71	Hattiesburg	5 71	Booneville, W. M. S.	1 00
Pheba	16 50	Crystal Springs	107 65	Jackson	153 20	Booneville	10 00
Mars Hill	17 30	McCool	7 46	Oxford	87 42	Greenwood	1 00
Mars Hill S. S.	5 20	Good Hope	2 20	Woman's Central Com.	6 57	Pleas Burkhalter	1 25
Vaiden S. S.	1 00	Merigold	3 00	Pelkatchie	5 85	Kosciusko, W. M. S.	5 00
Ripley	18 20	Sylvarina	2 00	Spring Hill	10 50	Greenville	34 15
Oakley	4 35	Fellowship	2 50	Oxford, W. M. S.	7 01	Refuge	2 30
Bethlehem	3 25	Edwards	22 25	Winona	3 00	Shuqualak & S. S.	19 50
Shubuta	11 25	Concord	75	Harmony	3 50	Choctaw Ass'n	28 95
Spring Hill	1 60	Booneville	15 25	Ebenezer	5 00	Brookhaven, W. M. S.	2 05
Union	12 95	Bethel	15 00	Brier Hill	2 00	Monticello	6 31
Liberty	8 75	Thomas'own	8 50	Forest	6 00	Edinburg	3 65
Hermanville	50 00	Ebenezer	5 10	Hebron	1 65	Gloster, 1st C., W. M. S.	16 90
Biloxi	17 70	Stump Bridge	1 50	Goodman	6 75	Macon	13 60
Meridian 1st ch.	100 00	Senesh	75	Braxton	3 25	Maben	5 00
Meridian South Side	4 00	Miss McCraven	50	Damascus	1 00	Batesville, W. M. S.	5 00
Meridian South W. C.	8 00	Pleasant Hill	2 65	Olive Branch	1 50	Batesville, S. S.	5 00
Raymond	15 00	Beach Grove	2 40	A. Baptist	5 01	Pilgrim's Rest	2 50
Salem	6 80	Martin	6 00	Port Gibson	2 50	Ocean Springs	1 50
A Reader of the Baptist	5 00	Learned	10 00	Mt. Vernon	2 50	Shubuta, W. M. S.	4 55
Tillatoba	10 00	Mrs. Strode	2 00	Grenada	5 00	Braxton	5 00
Hernando	35 00	Hebron	1 60	Oxford for N. B.	12 00	A Friend	5 00
E. L. Bass	5 00	Chickasaw Association	24 35	HOME MISSIONS.		New Albany	12 90
Sharon	10 85	Ebenezer	8 50	Hazlehurst	\$108 15	Good Hope	2 00
Hopewell	11 35	Belen	24 00	Shady Grove	15 00	Sylvarina	1 75
Senatobia	57 75	West Point	107 00	Pleasant Grove	4 00	Fellowship	3 00
Ebenezer	10 00	Academy	10 75	Central	9 00	Melver	75
Ellisville	56 00	Shady Grove	3 55	Learned	11 20	Miss McRaven	50
Sandersville	1 25	A. P. Berry	1 80	Vernon	2 50	Mrs. Strode	5 00
Slidell	5 00	Houlka	7 40	Clinton, W. M. S.	7 85	Chickasaw Ass'n	4 95
Central Cold Water	37 10	Toxish	3 00	Myrtle	8 25	Poplar Springs	10 00
Central Cold W. M. S.	6 55	Hebron	1 92	Carthage	4 00	Hebron	2 40
Fannin	5 00	Tupelo, W. M. S.	5 00	Verona	12 50	Tupelo	2 00
Lime Creek	4 30	Mrs. Gathings	20 00	Central Grove	17 45	Tupelo, W. M. S.	2 47
Pleasant Ridge	2 55	Lula	21 00	Crystal Springs	60 00	Whitesand	3 00
		Mt. Nebo	3 65	Harmony	10 00	Galilee	50
		Antioch		New Zion	4 00	Mt. Zion	5 00
		Whitesand					

Meridian, 15th Av. W. M. S.	4 25	Wesson	33 75
Grenada	1 50	Tupelo	2 50
Pleasant Grove	6 00	J. R. Gregory	2 50
Rock Bluff	8 00	Rock Bluff	2 00
Logtown	4 50	Union	1 00
Mt. Olive	14 00	Logtown	10 00
Cleveland	84 20	Logtown Special	2 50
Beulah	5 55	Union	10 00
Concord	4 30	Mrs. Farrar	1 00
Union	10 00	Pleasant Hill	5 00
Mt. Moriah	2 00	Strong River	4 20
Hebron	32 75	Salem	2 10
Pleasant Hill	2 00	Meridian 1st ch.	80 00
Cobbs Switch	2 00	Oxford	3 93
Tilvan	2 00		

GENERAL MISSIONS.

W. Central Committee	7 95	Ebenezer	\$ 6 50
Oxford	1 16	Cato	40 10
Salem	5 00	Providence	3 37
New Hope, Madison	36 75	Antioch	20 00
Bowling Green, W. M. S.	3 30	Calvary	49 55
Spring Hill	3 31	Little Hebron	52 90
Bowling Green	3 75	Sardis	28 60
Oxford, W. M. S.	20 50	New Hope	7 20
Jackson	102 30	Bluff Springs	6 15

STATE MISSIONS.

Tangipahoa	1 00	New Hope	11 30
W. P. Dorrell	2 00	Society Hill	7 67
Nocky Springs	7 75	Napoleon	28 50
Spring Dale	5 05	Nicholson	8 00
Pleasant Grove	5 25	Good Hope	20 00
Clinton	69 10	Macedonia	2 15
A. Baptist	5 00	Duck Hill	30 00
Okolona E. W.	4 28	New Hope	5 00
Crape Creek	1 40	Chickasaw Ass't	2 25
Osborn Creek	1 71	S. M. Hutson	2 00
Canton	25 00	New Salem	1 50
Mr. Manning	5 00	Mississippi Springs	1 50
East Fork	9 25	McComb City	30 00
Merigold	12 80	Friendship	3 80
Union Hall	6 20	Pleasant Hill	6 00
Mt. Moriah	1 20		

CHURCH BUILDING.

Como	13 75	Mr. Borders	5 00
Shelby	5 00	Haglehurst	63 00
Moss Point	37 50	Gloster Baptist ch.	10 00
Brier Hill	2 00	Clinton	7 50
Ripley	11 85	Brookville	15 00
Academy	2 00	B. G. Lowrey	10 00
Bks.	5 50	T. C. Lowrey and wife	10 00
Blue Mt.	100 00	P. H. Lowrey	28 00
Flat Rock	5 35	Col. W. A. Montgomery	10 00
Concord	4 00	Gallman	15 00
Yazoo City	80 00	I. M. Kelly	13 75
Emory	3 50	Long Creek	7 00
Friendship	5 00	Western Recorder	10 00
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Lottville	5 00	A Reader of the Baptist	10 00
H. L. Finley's Col.	21 15	J. B. Gambrell	10 00
Mrs. May	1 00	Booneville	3 20
Greenwood	75 60	Kossuth	3 35
Natchez	101 39	O. L. Sturdivant	2 50
Monticello	11 00	Shubuta	10 00
Macon	40 00	Port Gibson	2 50
Air Mt.	6 75	Columbus	25 00
Coffeeville	11 10	Miss M. Jeffres	1 00
Braxton	5 00	Starkville	25 00
Buckatuna	6 25	E. L. Bass	5 00
A Friend	5 00	Home Bd. S. B. C.	80 00
Friendship	3 00	Durant Wms.	10 00
Salem	3 25	Pheba	7 00
Damascus	5 00	Mrs. Winnie Powell	10 00
Learned	5 00	Miss Ballard	2 50
J. W. Echols	5 00		



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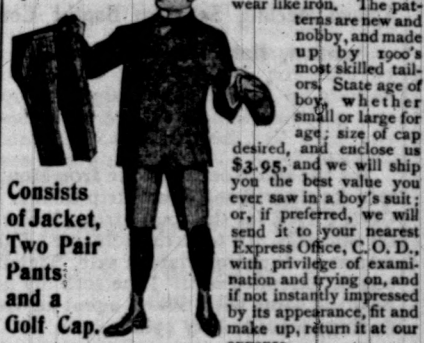
Union	5 00
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W. P. Dorrell	1 00
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Made of strictly all Wool fancy Cassimere—a regular \$5.00 garment! Will wear like iron. The patterns are new and nobby, and made up by 1900's most skilled tailors. State age of boy, whether small or large for age, size of cap desired, and enclose us \$3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.



Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

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Annual Session Imperial Council Order of Mystic Shrine, Washington, D. C., May 22-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Washington, D. C., and return at rate of one first class limited fare. Dates of sale May 20th, 21st and 22nd; final limit May 27, 1900.

GRO. H. SMITH, G. P. A.
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Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you. Yours thankfully,
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,

502 Main St., Little Rock, Ark.

Ministers and Churches.

NATCHEZ.

Rev. Sidney J. Williams and his singer, Mr. Brown, will begin about the 15th inst. a series of revival services with the Wall Street Baptist Church. We trust that this is God's own time to give this place the greatest revival in its history. Brethren over the State have had so many requests to pray for meetings, that I fear if I make a request it will not be needed. Yet I do not feel satisfied not to make it, therefore I ask every one who reads these lines to pray earnestly that God would crown each service with the presence and power of His spirit.

Some brethren from other places desire to hear these men, whom God is so mightily using; this is your opportunity. Come! We shall give you a place to sleep and something to eat, and plenty of work to do.

Don't forget to pray for us. I wish, if you are going to do so, you would just drop me a card.

People are being converted at very nearly every service at the regular Sunday services, but we do hope that sinners by the score will cry to God for mercy.

Yours in Christ,

G. B. BUTLER.

CANTON.

You can place the Canton church on the honor roll. The entire expenses of the pastor to the convention have been paid. Yesterday was a good day with the Lord's people here. One of the brightest boys I ever knew was baptized at the evening service.

Truly,
W. J. DERRICK.

LUMBERTON.

Yesterday, May 6th, was a good day with us at Lumberton at the close of the morning service, received four by letter, three at 3 o'clock p. m., in the presence of a very large congregation. Five girls were baptized by the pastor in a beautiful stream of water near the town. All were reminded of Acts 16:14-15.

W. B. HOLCOMB.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

BUCKEYE BELL FOUNDRY
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Bells made of Pure Copper and Tin only.
We guarantee every bell to be true and perfect.
Makers of the Largest Bell in America.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED.
Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga., till April.

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

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March 15-17

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All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

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The Pill that Don't GRIPE, 50 Pills 25c.

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SOUTHERN BAPTIST CONVENTION,

Hot Springs, Ark., May 10th. to 17th.

THE BEST WAY

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The very low rate of

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Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April 10

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

Notice to Confederate Veterans.

General Cameron, Commanding Mississippi Division, United Confederate Veterans, has issued the following general order in reference to the trip to Louisville:

HEADQUARTERS MISSISSIPPI DIVISION UNITED CONFEDERATE VETERANS,

Meridian Miss., April 24.

The Tenth Annual Convention and Reunion of the United Confederate Veterans will be held in Louisville, Ky., on May 30th, 31st, June 1st, 2nd, 3rd and 4th, 1900, and the Major General Commanding is most desirous that this Division be even more than fully represented. In the bloody days of 1861-5, Mississippi stood the peer of any of her sister states, and our every battlefield her gallant and heroic sons were ever found at the front. The duty rests upon us to be at the front now, and as just as sacred as it was then. We should show by our attendance at these Reunions, that we are not ashamed of what we did then, nor of the heroic deeds of our gallant dead.

Every Camp should be represented, and they are urged to select delegates at once, and delegates who are sure to go, sending a list of same to Col. De B. Waddell, Adjutant General and Chief of Staff, in order that he may have his report ready upon the assembling of the Convention.

Transportation is only ONE CENT a mile, each way, by the nearest railroad mileage.

Tickets will be sold May 27th, 28th and 29th, limited to return until June 10th, 1900. By depositing tickets with Joint Agent of Terminal lines at Louisville on or before June 4th, 1900, and on the payment of a fee of fifty cents, extension of final limit may be obtained until June 15th, 1900.

The Major General and his Staff will go by the Queen & Crescent Route and Southern Railway, who will provide special equipment for the accommodation of the Division and its friends, and are anxious that as many delegates as can conveniently do so, will join them in this route so that they may arrive at Louisville together. The route will be via Birmingham, Chattanooga and Burgin, Ky., giving a daylight trip through from Birmingham to Louisville, and those desiring to join the party should communicate with nearest Ticket Agent of the Queen & Crescent Route or Southern Railway, who will furnish through schedules, full information and reserve desired sleeping care space in advance.

All desiring to go should notify Col. De B. Waddell at Meridian, not later than May 20th in order that a sufficient number of cars may be provided.

We owe it not only to ourselves and dead comrades, to go, but we owe it as well to the noble and hospitable people of Louisville to do so.

We owe them a debt of gratitude, especially their matchless women, that we can never repay.

In the dark days of 1865, when our ever blessed flag went down in defeat, and our dispirited and hopeless comrades were working their weary way back home from the Northern prisons, the people of Louisville most generously, and particularly the Ladies administered to their wants by feeding and clothing them, and bidding them hope. We should make more than an ordinary effort to render the Reunion at Louisville a grand success.

By order of W. D. Cameron,

Major General.

Official De B. Waddell, Adjutant General and Chief of Staff. In order to join the official party, which will leave Meridian, via the Queen & Crescent Route, at 1.30 a. m. May 29th, passengers should leave:

Q. & C. Route,
Vicksburg, 4.55 p. m. May 28th.
Jackson, 7.00 p. m. May 28th.
Brandon, 7.33 p. m. May 28th.
Hattiesburg, 10.55 p. m. May 28th.

Southern Railway.
Greenville, 3.15 p. m. May 28th.
Elizabeth, 3.49 p. m. May 28th.
Itta Bena, 5.18 p. m. May 28th.
Greenwood, 5.45 p. m. May 28th.
Winona, 7.40 p. m. May 28th.
West Point, 10.25 p. m. May 28th.
Columbus, 11.35 p. m. May 28th.

Deaths.

Memory of Little Hilda Anderson.

Little Hilda left us May 15, 1899. Hilda was a little over 16 months old. Every evening when we came from school she would give us a sweet kiss around. But God has taken her away, and she cannot kiss us any more. Ah! we will miss her, but hope we will meet her when we die. In a darkened, silent room I can see my darling sister ready to fly away. Of course we will grieve over her a long time but God knows best.

SISTER.

Duncan Eaves.

Brother Duncan Eaves was born in the year 1873, and died in the year 1900. He was the youngest son of a widowed mother. He was kind and devoted to her. He was loved by all who knew him. He joined Mt. Gilead Baptist church in the year 1892, and lived a consistent member up to the time of his death. His last words were, "do not grieve for me; I am going to rest." This is a great comfort to his mother, brothers and many friends who are left behind.

May the God of all comfort the bereaved hearts of mother, brothers and his many friends.

Mrs. Martha Gressett.

Sister Martha Gressett was born Dec. 23, 1830. She was married April 3, 1865 to William Gressett, and died Dec. 26, 1899. In early life she professed religion and united with the Methodist church in 1879. She united with the Baptist church when she became a member of Mt. Gilead church, Lauderdale county, Miss., of which she was a consistent member till her death.

Sister Gressett proved her faith by her works, ever ready to do good.

She leaves two children, a son and daughter, and a host of relatives to mourn her loss.

We pray the Lord may bless and comfort them all in their sad bereavement.

William Roy Trim.

On September 6, 1899, little William Roy, the youngest child of brother and sister Walter Trim, came as a precious jewel into their home.

With his bright, sweet face and loving disposition he was, indeed, as a Jessamine among the flowers. But our rarest flowers bloom for the shortest time. He blossomed, he faded, he died in the short space of six months, and on March 6, 1900, we gathered the withered fragments of this little flower and laid them away, while his spirit was borne home to that land where flowers never fade.

"Dear parents mourn not,
Your loss is Heaven's gain.
We shall sleep but not forever,
There will be a glorious dawn.
We shall meet to part no more,
On the resurrection morn."

B. SIMMONS.

Conn. Miss.

Ida Tucker.

Sunday School resolutions in memory of sister Ida Tucker:
Whereas, It has seemed well

eyes of Almighty God to transfer to a higher post of service above, our beloved sister, Ida Tucker, who was a faithful servant of her God, her church and her Sunday School, therefore be it resolved,

1st, The Sunday School has lost a faithful member; and one of its most efficient teachers; one whose regular attendance at Sunday School in heat and cold, wet and dry, is worthy of our imitation. To her children and her husband she left the best of legacies: a good name and the memory of a noble life.

2nd, Her husband and children have lost their dearest friend on earth, and we extend to them pure sympathy in their bereavement.

3rd, The community a model friend in forbearance, truth and virtue.

4th, That a copy of these resolutions be sent to the Durant News and Advertiser.

DR. T. W. WRIGHT,
MRS. E. D. BURFORD,
MRS. H. H. NIELSON.

Whereas, It has pleased God to remove from our midst Brother George W. Rawson, we bow in humble submission, for we know our Heavenly Father doeth all things well.

Brother Rawson was born July 16th, 1855; was married Jan. 16th, 1879 to Miss Arminda Taylor. He died at his home in Lauderdale county, Mississippi, January 27th, 1900; made a public confession in August, 1899. When he was baptized into the membership of Mt. Gilead church, he was a devoted husband, a kind neighbor and an esteemed citizen. He leaves a wife, eight sons, two daughters to mourn their loss.

Brother Rawson expressed a perfect willingness to meet his Heavenly Father. May the blessings of Heaven rest upon the afflicted family.

In Memoriam.

"Asleep in Jesus! Oh, how sweet

To be for such a slumber meet!"

Our Heavenly Father has again sent the Messenger of Death and carried away as its prize the sweet spirit of Minnie B. Self to the home that was prepared for her. She quietly fell asleep in the arms of her Savior, Jan. 19, 1900, at 6:15 p. m., at the infirmary in Memphis, Tenn., where her husband had carried her to be treated, hoping she might be cured. But God willed it otherwise and took her to himself.

She was the wife of W. J. Self, who is an active deacon in Mt. Zion church, also our county treasurer, daughter of Dan L. Burford, deceased, and Mrs. B. J. Burford, who lingers close on this side of the River, awaiting the summons to join her and other loved ones gone before.

She was born Sept. 26, 1858, and was married Dec. 20th, 1882. To this couple was born 5 children, 3 sons and 2 daughters.

At the age of 13 this dear sister gave her heart to Christ and joined Hickory Grove Church, but was a consistent member of Mt. Zion Baptist Church at her death.

She was a sufferer for many months, but bore her afflictions with the patience and fortitude that exist in none other than a true Christian. She was conscious to the last, and talked with her dear companion calmly and serenely about dying, assuring him of her readiness to go and live with her two little ones that had preceded her. So thoughtful

ful was she while talking with him of her departure, to send a loving message to the church that was dear to her heart. She said: "Tell the members of Mt. Zion Church I am going home to heaven, and want all of them to meet me there." What sweet, comforting words! So well the writer remembers, last summer while church and pastor were engaged in repeating some of the precious promises contained in the Bible, how her face brightened, expressive of the strong faith existing in her heart as she said: "Blessed are the pure in heart, for they shall see God."

Surely she has entered into His presence—has seen Him as He is. No more will her voice be heard repeating promises; no more in the beloved old church will we behold her again. Few loved their church better, or felt a deeper interest in the promotion of its prosperity. She was a true, consecrated member, and will be greatly missed. But it is in her own family circle where she will be mostly missed; there is left an empty chair none other can fill, for a devoted mother is more to her children than all others on earth. And how sad it is to give up a loving, tender wife! But dear husband, remember it is only another link that binds you to heaven and your dear ones there. And to the dear, lonely mother, who has been deprived of husband and last child, the bereavement is doubly great; but truly, "her home is left unto her desolate." But dear one, remember how happy will be the reunion in that "mansion not made with hands, eternal in the heavens."

May heaven's richest blessings rest upon the hearts of all the bereaved ones, and the Father's protecting care be over the motherless children.

A FRIEND.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

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READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

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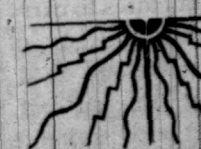
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Woman's Work.

Supplemental Report.

The following reports were received after publishing others:

ABERDEEN ASS'N.	
L. A. S., Aberdeen ch.—	
Foreign Missions	\$ 6 00
CHICKASAW ASS'N.	
Women's Circle, S. Side, Meridian—	
Home Missions	8 00
State Missions	2 00
Home Uses	14 00
41st Ave. Meridian—	
Home Uses	00
15th Ave., Meridian—	
Home Missions	25
Home Uses	6 75
Shubuta ch.—	
Foreign Missions	7 00
Home " S. D.	4 55
CENTRAL ASS'N.	
Clinton ch.—	
Foreign Missions	2 30
" " Xmas	6 05
Mr. Yohanan	6 00
Tot. l.	\$ 6 90

In last report from Winona ch. it should have been "Home" Uses \$9.70, instead of Theological Seminary.

Yours in the work,
MRS. W. R. WOODS.

West Point Ladies' Aid.

After a long silence, we thought you would like to hear from "Our Ladies' Aid" at West Point.

We have "moved up a little" in the last year, in fact made a long stride in the interest of missions. We are now a compound of Pastor's Aid and Missionary Society. There have always been a faithful few, but that number has been greatly increased under our new regime. So thoroughly does the mission spirit put in practice renovate and bestir one to greater deeds, Carey said if we expect great things from God, we should attempt great things for God. We find his words verified in our case.

We have a "Missionary Tea" on the first Monday of every month. We take the subject of the previous month, so as to be able to thoroughly study it. Our efficient President, Mrs. E. B. Miller, (to whose untiring efforts and constant zeal our growth has been due) appoints a committee to make up a program, selects a number of ladies to carry it out. The program consists of papers written or selections read, or in speaking out the subject. This is interspersed with suitable songs, after which light refreshments are served by the lady at

whose house we have been invited. I think the "Missionary Tea" a wise plan, and if our sister societies would try it, they would be benefited I feel sure.

During the past year we have been able to put handsome stone steps to our church, and we now have the means to furnish new tapestry for our inner doors and pulpit chairs, also to paint the outer wood-work of our building. Last fall we sent a box to Frontier Missions valued at \$84.00. We conduct our meetings in an orderly manner and "don't all talk at once."

You may look for "great things" from West Point as we have one of the best pastors in the State and can't keep but moving up.

Your sister in Christ,
MRS. M. K. RICHARDSON.

Eternity.

Eternity! oh how much food for thought, does that one word afford us. Eternity is the great hereafter, or future-life that every person shall live; the future whether it be Eternal Life, or Eternal Death.

Eternal Life is our inheritance of a just and loving Father, if we choose to obey His holy will, and as far as we poor human beings are able serve him. It is a glorious future that awaits the child of God. One that they will receive, when the soul, that better part of man, has departed from its earthly house of clay. "For God so loved the world, he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16.

And again in the same chapter, 36th verse, we find, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Oh! that grand glorious Eternity that awaits every trusting believer in God. These days spent upon the earth; these weary days of toil and care, suffering and sorrow will soon be ended. They seem long and dreary to us now, but there is a balm for every wound, and a reward for all sorrow, suffering, care and toil, that finds its disguise in Eternal Life. And when in that blessed home of love, in our "Father's house of many mansions," we remember each burden, how it was borne for our Savior's sake, they will seem as mere trifles. God does not require more difficult tasks than we are really able to perform.

He is a wise, all-seeing Father, and knows the amount of our strength and endurance, and pre-

pare us for each trial. He holds Christ up as a model for us and offers Eternal Life as a reward for our striving to follow in his wake, and "be like him."

Then, is that its self not enough to make us strive to gain Eternal Life? No, not always. It takes the fear of Eternal Death to awake within us an effort to obtain Life.

It is an awful thought to dwell upon, and yet it is a last resort, and sometimes even that fails to draw the wanderer into the fold.

Eternal Death! oh, what an overpowering thought! How it fills our soul with terror! Yet we should study it more.

If the love of God and hope of Eternal Life will not save sinners, the fear of everlasting torment should. If the prospects of a brighter future life is not enough to call the wanderer home, the fear of Eternal Death, and thoughts of a dark, hopeless future should make them turn to Life.

Christ says, "And these shall go away into everlasting punishment: but the righteous into Life eternal." (Matt. 25:46), and, "In flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thess. 1:8,9.

What a fearful destruction! What hopeless misery lies in eternity for the unbelieving! Why not accept Christ and be saved from that second Death? God says, "Whosoever believeth on him shall not perish, but have everlasting life."

Some think of the last enemy, Death, as something awful, and yet if they would only think of that second death, could only half imagine its horrors there would be more who would tread the narrow pathway that leads to Life everlasting. More who would strive earnestly to enter the pearly gates of heaven; to experience the rapturous glories of Eternal Life.

Oh! that eternity of dark, hopeless misery; the awful end of the unrighteous, upon whom the wrath of God shall be poured. Those who will may have life everlasting, and those who do not will receive everlasting death. "Because I have called and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Prov. 1:24,26,28.

Friends, in the "resurrection morning," in the dawning of eternity, will your lot be cast with the unsaved? Shall it be to you that the Savior will say, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels?" Or shall your lot be cast with the blessed children of God? to whom the Savior shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If with the latter class there lies before you a bright and golden future. There awaits for you a crown in glory, and a life of love that shall never end. But if with the former, yours shall be everlasting destruction. Turn now from the second death, look to the loving Savior, who gave his life to redeem you, and be saved. Accept now the Salvation he offers you and be saved for Eternity, for if you wait, it will be too late then. He offers Salvation now. He calls you now to follow him, and if you do not heed his loving voice now, in that great day of judgment it will be too late, for he says, "Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me." He has given us this life to prepare for Eternity, and we should use wisely, and not abuse our time of preparation.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto alive by hope by the resurrection of Jesus Christ from the dead." I Pet. 1:3.

BIRDIE L. SANDERS.

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Catalogue, The C. & S. Co., Little Rock, Ark.

Temperance.

Freedom From Tobacco Slavery.

In my youth I heard this adage, that "Tobacco would make a man a liar, a beggar and a thief." Then I wondered if this were possible, but I have lived to see this fully confirmed in more cases than one. In the vicinity of Cedar rapids, Iowa, I knew a young man of very penurious principles. Seeing him using tobacco one day, I told him I could not understand how a young man like himself, who did not believe in spending his hard earned wages foolishly, could afford or justify himself in spending his money for tobacco. He said he never bought any tobacco. "I can beg all the tobacco I need." A few days after this, another man and myself were chopping wood together, and the beggar of tobacco came where we were and asked for a chew of tobacco. The man passed him his plug. The beggar took it and, grasping all he could hold in his mouth, and by a dextrous turn of his wrist, tore off quite a large piece. He took the piece out of his mouth, bit off a small bite and put the rest of it in his pocket; and in handing back what was left to the owner, said, he did not intend to take so much.

So we see this man in the first act, a beggar; in the second act, a thief; in the third act, a liar. He deliberately stole and pocketed what he stole, and then he lied.

I have heard professed Christians when asked for tobacco say that they "had not a bit in the world," they having named one of his pockets "the world," and they never kept any in that pocket. We might mention instances of pilfering and unblushing dishonesty by those unable to purchase the terrible stuff. I call it terrible because of the terrible effects upon the physical and moral nature of man. The habit might be bearable and, perhaps allowable in the sight of God, if it were only a matter of opinion in regard to personal cleanliness. But it goes deeper than this; no man or woman can be justified in acquiring an appetite and practicing a habit that brings such results to the soul and body as the tobacco habit brings.

I used "the weed" for eighteen years and know its baleful effects. When I finally got the victory over the habit, part of the muscles of my mouth were partially paralyzed and also a spot on my tongue, and I was bordering on delirium tremens. I would dream of snakes in my boy's pockets, snakes every-

where; in my sleep many times I saw a huge tobacco worm with a human head watching me; finally there were two of them. When I got the victory over the habit I dreamed of cutting off the monster's head, and measured its body and it was forty steps long. I have not dreamed of it since, and snakes are banished from my dreams. Now I dream of preaching the gospel. Glory to God! After getting free (and I did not get free without the help of God, for he took the appetite away in answer to prayer) a friend of mine, a class leader, who used tobacco, and to whom my deliverance was a reproach and an offense, would continually importune me to take up the practice again, until finally he succeeded in persuading me to transgress; but God in his mercy again gave me the victory. This taught me to seek clean companionship in the future. So when the Free Methodists came along and opened the doors of a clean church I said, "That is the church for me." I did not stop to inquire about their church polity, for I thought they were free because they called themselves free. When I felt drawn by the Spirit to cast my lot with the Wesleyan Methodists, I hesitated long on account of the tobacco habit, but I thought God who delivered me was also able to keep me even amidst temptations and opposition. I can testify that the Lord keeps me now and gives me victory. I have sincere sympathy for anyone in bondage. Some have gotten the victory over tobacco since we have been here, others would like to quit. We are praying for them. I believe we could do more toward saving men if, as a church, we were free from this awful practice which is so unnatural and against holiness and is not for the glory of God.—L. True in Wesleyan Methodist.

The difference between President McKinley and the prohibitionists is one of judgment rather than of morals. Every one who takes the trouble to inform himself must know that the President himself is absolutely abstemious and deplores the curse of intoxication as much as any one could possibly do, and would do anything in his power to check it in the army as in civil life. But he realizes that it is impossible to keep soldiers from drinking. If they cannot get light drinks at the canteen, they will get hard ones at the saloons, and the President, accepting the unanimous opinion of army officers, believes that the canteen is the best way of regulating the evil. It is

the opinion of the officers in the army that these canteens promote morality, temperance and good order by keeping the soldiers away from vile resorts where poisonous drinks are sold and degradations are practiced. In any case, however, the President is powerless to act. Congress passed a law which was undoubtedly intended to abolish the canteen, but which had to be construed. The President asked Attorney-General Griggs for an interpretation of it, and that gentleman so perverted it as to nullify it altogether. But the President is bound to rely on his Attorney General and cannot set aside his sworn opinion, whether he would like to do so or not. If the prohibitionists wish the canteen abolished they should get Congress to pass an act saying so in the clearest words.

Relative to a published statement, ascribed in a press dispatch to Bishop Hurst, to the effect that the President has made a substantial change in the administration of the army canteen, it is learned at the War Department that no change whatever has been made in that institution, and, according to Secretary Root, no change is contemplated in existing methods.

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CONFEDERATE VETERAN REUNION,
Louisville, Ky., May 30th to June 3rd,
1900.

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For the occasion of the Annual Reunion of the United Confederate Veterans at Louisville, Ky., May 30th-June 3rd, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28th, 29th and 30th, and from other points May 27th, 28th, and 29th, limited to return until June 10th 1900. An additional extension of the final limit until June 25th 1900 may be secured, provided tickets are deposited with joint agents of the terminal lines at Louisville on or before June 4th, and on payment of fee of 50 cents.

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B. Y. P. U. Department.

BY W. P. PRICE.

While they call it "The Children's Mission Band," Ellisville has one of the best Junior Unions in the state. It was my great privilege to talk to them, by special invitation, on the 5th Sunday afternoon at their regular meeting. This band, is conducted by one of Ellisville's consecrated women, Sister Shelby, ably assisted by Brother Joe Pack, a young man, and the County Superintendent of Education. Brother Pack led the meeting, in which nobody took part but the children.

The program for this special meeting consisted of juvenile songs, in which fifty voices mingled most beautifully, roll call, to which every child responds by coming to the front, and placing a contribution on the table, and a talk from me, as stated above. Their collection on this occasion amounted to \$2.17. They meet twice a month, which gives them about \$4.50 per month, or about \$55.00 a year for missions. THERE ARE ONE THOUSAND CHURCHES IN MISSISSIPPI that do not give this much to the cause of missions. Then, just look at the training they are getting! Pastor Bowen is always present to help them grow up in the good old way by his wise counsel and helpful talks. If this sort of work could be done, and it is beginning, in all our churches another generation would find us with churches so trained as we have not scarcely dreamed of as yet. Every good and wise pastor ought to have a Sister Shelby or a Brother Pack to go and do likewise.

Daily Bible readings:

Monday, May 14—Judges 7.
Tuesday, May 15—Judges 8.
Wednesday, May 16—Judges 9.
Thursday, May 17—Judges 9.
Friday, May 18—Judges 10.
Saturday, May 19—Judges 11.
Sunday, May 20—"The power of a temperate life. Daniel 1:17."
(The Daily readings appear in full in the Baptist Union, and are used here by permission.)

IT IS VERY IMPORTANT that all who contemplate going to Cincinnati send me their names right early. Already the transportation leaders are engaging hotels for their respective delegations. West Virginia alone expects to send five hundred delegates. Mississippi ought to have at least fifty. Already several have made known their purpose of going. Think

about it, and go. If you are going to take a trip or outing during the summer, come and join us, as far as Cincinnati anyhow. It will be the last great Baptist meeting of the Nineteenth Century. You did not attend the first but you can attend this last.

The railroads offer one fare for the round trip.

Next week I hope to give a full account of the Southern B. Y. P. U., which meets at Hot Springs, and which I am privileged to attend through the generosity of my people, which, like every other church of the first rank, always sends her pastor to the Southern Baptist Convention.

A New Feature.

On Friday, night April 20th, all the members of the B. Y. P. U., with one of their friends, as each member was permitted to invite one friend, enjoyed an entertainment given at the residence of Rev. H. P. Hurt. A large number was present and all were served with cake and ices. After enjoying the refreshments we were ushered into a room where each one was provided with a pencil and a slip of paper with fifteen Bible questions printed upon it. Rev. J. H. Shumaker and Mr. J. H. Collier found upon examining the papers, that four of the contestants tied, and upon drawing, Arthur Atkinson received the prize—a handsome picture. A young lady received the booby prize, but is not necessary to mention it. Four crokinole boards and several sets of dominoes were in constant use all the time. It is indeed safe to say there was not one present who did not enjoy himself for at least three hours. This was our first effort in the social feature of the Union, and it proved so delightful to every member that we will have another one soon. We are all certainly indebted to Mrs. Hurt for such a delightful time. Our Union is constantly growing and more interest is being manifested at every meeting. The meeting of April 22, was led by the Vice President who read the lesson from Matt. 22:1-14. After a song, comments and quotations were heard from nearly every member. Prayer by Mr. J. P. Landsdale. A good selection from the Baptist Union was read by Mrs. Creighton Dagenhard.

After an intermission of five minutes, the roll was called and answered to by a passage of Scripture, from every member. A corresponding secretary was thought to be necessary and Luther Graves was elected. We were dismissed by our young member Capt. J. P. Brown.

CORRESPONDING SECRETARY.

aprs-11.

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The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 26, 1900.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

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